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619 wander into the lands of a hostile tribe, so it has to keep up alliances
221 with tribes who are on good terms and will allow it to graze over their *dirahs* when forced to do so. Hence it follows that groups or confederations of tribes are formed, friendly to each other and hostile to other similar groups. These groups, with their corresponding alliances, are often of century-old standing and serve a most useful purpose. They have, moreover, stood the test of war, drought and trouble. Examples of such groups are given below, and all Arabia may be said to be parcelled up into similar protective alliances.

(*a*) Harb—Mutair (Ilwa)—'Ajman tribes.
(*b*) Bani 'Abdilla (Mutair)—'Utaiba.
(*c*) Dhafir—Shammar and 'Awazim.
(*d*) 'Ajman—Murra—Najran tribes (a blood federation).*
(*e*) The various 'Anizah groups of the north, such as Dahamsha, Fida'an Amarat, Ruwala, Sba'a and Zana Muslim.

619 When the Central Government is strong, like the present Sa'udi regime, then tribes are made to keep the peace and behave themselves,

701 * The 'Ajman claim to be able to turn out over 10,000 fighting men is obviously exaggerated. Their full fighting strength is probably about 8,000. They once claimed to be able to muster 2,000 mounted men, but that is not so to-day.

726 The 'Ajman have several *sakhwas* or war cries, of which the three commonest are—"Garás al hadid wa ana 'ibn al 'Ajám", "Sáfi al maut wa ana lathâleh" and "Sufar sáfi al maut wa ana lathâleh"—meaning "Cutter of iron, and I am the son of the 'Ajman", "Death cleared all and I still survive" and "Death is whistling and I am still surviving".

The 'Ajman tribe when about to join battle have a custom of tying up their side locks (*gurus*) over their heads in a tall knot, which they bind round with a *red* cloth. They call the head-effect thus caused "Al Ganaza".

619 The 'Ajman, whom some authorities would connect, and I think rightly, with the
[178] Qahtan, state that they are descended from the Shurafa of Najran, and claim with the Murra to have one ancestor, Yám. They certainly look upon the Murra as their blood brothers and each will help the other always. Should either the Murra or 'Ajman desire the help of the other against a common enemy, it is customary to send a messenger to the other tribe on a camel with *a red scarf or scarlet rope* bound round its neck. The messenger cries aloud to those he wants to rouse the words '*Aiyál Marzuk!*, the sacred call of the descendants of Yám, and all know what the signal means—even if 'Ajman and Murra were themselves fighting against each other, a not uncommon occurrence, they would at once fraternise and combine against the common foe.—(Authority Shaikh Fuhaid al Fahad al Hithlain 30.6.38). Their tribal strength and undoubted war prowess makes their alliance valuable and their enmity a serious danger; but in politics they are a shifting and inconsistent factor, being as they themselves have been known openly to profess, "the friends of those who treat them best".

175 During the Ottoman occupation of Hasa and Qatif, the 'Ajman were constantly recalcitrant, in spite of subsidies doled out to their shaikhs, and they inflicted several serious defeats on the army of occupation.

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Little Hussa bint Salim al Muzaiyin learnt her prayers at the age of 788
twelve, and at thirteen and a half prayed regularly five times a day. Her mother Amsha was equally careful about her prayers, and even went so far (when I was once alone in camp) as to visit me privately and try to convert me. When my wife went to England later, she repeated her talks in this connection, naïvely promising to find me one, two or even three little Badawiyah girls as wives if I joined the Faithful. "You are one of us now," she said, "become a Muslim and be happy, our girls are good, and it is pleasant to live in the desert and have your own children for ever around you." When I said to her "What would Mrs. Dickson say?" the answer came back swiftly, "She will never mind, provided you let her remain the Shaikhah and put the little Badawin brides under her orders. We all do it and understand our place, and the greatest happiness in the world is for man to possess woman."

THE ORIGIN OF THE "CALL TO PRAYER"

My old friend Haji 'Abdullah al Fadhil told me the following story 173
at Kuwait on 9th January, 1934. He said he had got it from the *hadith* 788
(tradition) of Muslim and Bukhari, and that I could therefore accept it as true.

In the early days of the Prophet, and when Islam had just begun to take hold, no one had yet thought how to gather the people to prayer, and there was no method laid down for calling the people together. The problem, however, had to be faced, and the leaders began to talk about it. At an important meeting on the subject, some suggested a bell such as the Christians used, others suggested the blowing of a horn as was the custom among the Jews. Yet others suggested the gong, in vogue among Hindus and others.

Just then Omar came in and said he had had a dream, and in his dream he had been told that the best plan was for a man to get up, take up his post in a prominent position, and call the faithful to prayer in the words "'Allah-u-Akbar", etc. His suggestion was listened to with interest, and was being discussed from every point of view, when 'Ali the son-in-law of the Prophet came in and said he had had a dream similar to Omar's.

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The First Call

173 The coincidence was so remarkable that the elders present decided
788 that Omar's suggestion was quite the best one they had heard. They accordingly referred the matter to the Prophet, who decided in favour of Omar's and 'Ali's method.

The Prophet then called Billal, his freed slave, and having instructed him how to call the Faithful to prayer, Billal mounted a house-top and gave the first call to prayer that was ever sounded. The *'adhan* has remained unchanged from that day.

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the events of Awaina I foreswore him and lost him for ever, just as you lost your son. I have never seen him since."

Said the Viceroy, "Write, O 'Aid, and tell your son that you his father have been cast into prison and that Ibn Jiluwi has sworn to kill you unless the weapons of Fahad are returned to his father forthwith. If they are returned all will be well, and you will be released."

'Aid did as ordered, and was duly cast into prison. A month later the sword, revolver and dagger of Fahad were duly sent in to the Viceroy. With harshness and treachery surpassing even that of Fahad, 'Abdulla bin Jiluwi sent for the aged and white-haired 'Aid and ordered his head to be struck off, and hung over the main gate of the *kát* at Hufuf: "Thou dog. I did not promise you your life if the weapons of my son were forthcoming. I said you would be released, and so I propose giving you release from this world."

A month after the murder of Dhaidan, I saw Hzam al Hithlain in Kuwait. He was an important 'Ikhwan leader and very fanatical. His abuse of Bin Sa'ud was strange and terrible to hear. He told me that his chief's murder had decided all the 'Ajman to go into rebellion. He showed me the bloodstained letters of Bin Sa'ud, ibn Jiluwi and Fahad, which he had himself extracted from the Dhaidan's pocket. Blood from the throat wound had trickled down the dead man's chest into the breast pocket, but the letters were still quite legible.

After having had coffee in Husain's tent we must needs go into Murait bin Hawaila's tent for another round of coffee. Among others we met there 'Abdulla bin 'Aid al Mikhyal, the man who slew Fahad bin Jiluwi in Hasa for his treachery to Dhaidan al Hithlain, and the main cause of the 'Ajman joining in the 'Ikhwan rebellion of 1929–30. He smilingly protested that he was innocent of the deed, but his friends chorused aloud, "Not he, a man does not come back with the sword and revolver of Fahad in his hand but knows something about the death of Fahad".

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TWO FAMOUS 'AJMAN SISTERS, SHAGHA AND WADHA, DAUGHTERS OF HZAM AL HITHLAIN

(This story was told me by Shaikh 'Uwaiyid Al Mutraqqa al Harri, Shaikh of the Diyahin (Mutair) on 21st April, 1935, and confirmed by

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Shaikh Thuwairan abu Sifra of the Mutair, and by Shaikh Khalid al Hithlain of the 'Ajman a few days later.) 173

Shagha married Sultan al Duwish, and became by him the mother of the famous Faisal al Duwish of the Mutair, the conqueror of Madina for the present king. Before her marriage, Shagha is said to have had a dream, in which she gave birth to an iron *mishd'ab* stick.* On telling her father Hzam al Hithlain and her mother, they asked for details of the dream. The girl, frightened, said that as the iron rod in her dream came away from her, it grew a fiery "red hot" colour and started emitting great sparks, which beat on and burnt up the tents of her people the 'Ajman. Her father, knowing something of dreams, comforted her, and said that her firstborn would be a son, and a famous man, and that he would be a thorn in the flesh of the 'Ajman, yet a friend in time of need. 173 787

A year later she married Sultan al Duwish, Shaikh of the Mutair, and gave birth to Faisal al Duwish, than whom no tribal leader in Arabia has been greater or more famous. All his life Faisal, the son of the 'Ajman lady Shagha, spent his time alternately raiding the 'Ajman and making peace with them. The tribe reverenced and admired him because of his mother, and hated him because his father was an enemy and a Mutairi. To the day of his death in 1932 the 'Ajman called him the "iron camel stick" who scourged their tribe, and proved his mother's dream to have been prophetic. 173

Wadha became the mother of Sa'ud al 'Arafa, by 'Abdul 'Aziz bin Faisal bin Turki al Sa'ud (first cousin of His Majesty the present King 'Abdul 'Aziz al Sa'ud). Hence Sa'ud al 'Arafa's preference for his mother's tribe, and the saying that he is the real Shaikh of the 'Ajman. He is the husband to-day of Bin Sa'ud's famous sister Nura, and lives perpetually by the King's side, for owing to his mother's blood the King fears him, and with reason, if we read the history of the Araif.

'AJMAN LIGHTHEARTEDNESS

The following trivial incident is typical of the merry lighthearted-ness of the 'Ajman. 522

* A *mishd'ab* is the camel-stick used by every Badawin.

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eighty summers. "Here she is, here she is," says old Junaifir, "though 522
somewhat old she is a perfect cook, and we keep our best girls for such as you." "La, la" (no, no), "O Junaifir," cries out my wife, tumbling to the joke, "my husband Abu Sa'ud likes *bints*, not old women. What about bint Murait the lovely one, my husband will surely take her?" (bint Murait was the prospective supplanter of Shagha, outed for the promise of the rifle). More roars of laughter from inside and outside the tent, and cries of "That is one for you, O Abu 'Abdulla, well scored Um Sa'ud". The above incident is recounted with apologies to illustrate the cheeriness and joviality of the 'Ajman, all of whom above other Arabs seem to enjoy a joke.

Two hours later, the wife, my daughter and I were in the women's quarter of the tent of Hamad bin Mishwat. Hamad was away, but his brother Sa'ad acted as host. Sa'ad's wife was enormously fat, but full of fun. Whilst showing off her daughter Maneira wife of Hamad, she asked if we English liked fat or thin girls; "betwixt and between", said I guardedly. "Then Nura my second daughter is what you must like." Nura is duly produced, Maneira's younger sister, a rather lovely girl. "Now, O Abu Sa'ud," said the fat one, "what about her?" I greatly admired her, to Nura's delight especially, and suggested that she might with advantage leave her husband and come and be my wife. Roars of "Do you hear that, Um Sa'ud?" (Mrs. Dickson). "Abu Sa'ud wants to take my Nura for a second wife, but we shall never allow her to be taken over your head (*'ala ras ich*)." My wife made suitable rejoinder.

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ORIGINS OF THE 'AJMAN

Two days later a visit was paid us by Shaikh Salim bin Udhain's 173
wife and daughter Metha. Both had been exiles in Mahrudh bin Hadhal's tents in the north for close on four years. They had just returned from the Waddiyan with Muhammad ibn Udhain, who was returning to Bin Sa'ud to make his peace.

The next day I held a *majlis* and discussed with 'Ajman greybeards the origin of the 'Ajman, and questioned them as to what tribes in Southern Arabia were allied as coming of the same stock. I learnt the following (30th April, 1935).

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173 (1) One and all discarded what they called the commonly believed and foolish story of Kisra (Chosroes) having colonised Hasa with war prisoners, who later became the ancestors of the 'Ajman. They could not say where the story had originated, but were emphatic that it was untrue.

(2) One and all of the leaders and old men (including Salim al Udhain, the aged Musra Shaikh) declared that the story of their Najran ancestry was the only correct one. This was proved also by many of their old songs and verses, composed over a thousand years ago, and handed down from father to son. These clearly showed, they said, that the mysterious Yam was their founder, and that from him also had sprung the Murra, the Manasír, the Manahir, the Awámir, the Rashid, the Saiar (of Hadhramaut and Dhufar), also the Karab, and many also of the Yaman tribes proper. They, the 'Ajman, the greatest of the Yam descendants, invaded (according to their ancient sagas) the Persian Gulf littoral in the days when the Araiar house of the Bani Khalid ruled Eastern Arabia and modern Hasa. In fact, this took place in the day of the famous Araiar ruler who made the touching of a *hubara* egg punishable by death.

A VISIT TO THE CAMP OF AMIR HAIF BIN HAJRAF (HEAD OF THE SULAIMAN SEPT OF THE 'AJMAN) 25TH MARCH, 1935

574 My last visit to Amir Haif's camp was interesting for various reasons, but especially because of the way they were doctoring a valuable hawk, which had had its head badly cut in a fight with a *hubara*.

We (my wife, myself, my daughter and 'Addas the hawk-eyed Rashidi hunter of the Shaikh of Kuwait) arrived at about 10 a.m. at the Amir's camp on the eastern edge of the Shaqq, and in the depression known as Khaur al Hajlan.

My wife brought enough silks and satins to satisfy the needs of the Amir's ladies, some seven in number (including sisters and daughters), and after distributing them, and giving other silks to the two wives of Anaizan al Munaikhar on a visit from Najd, we had lunch. A good spread it was too, set out in 'Ajman fashion. The Amir made an excellent host, and entertained us right royally.

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After lunch we heard all about the hawk incident. The bird had been branded between the eyes much as *salúqi* dogs are branded by the Badawin for distemper. The wound made by the *hubara* was on the top centre of the head, and was as large as a sixpence, the brand was the size of a threepenny bit and was placed just in front of the other wound. The hawk looked very sorry for itself, but Amir Haif assured me it would get quite well and "recover its courage". He said he was known to be an expert falcon doctor, and everyone knew that what he said would turn out as foreshadowed. I cordially hoped it would. 223

After lunch we met Nahar al Mutalaqqim and his brother 'Abdulla (known as 'Ubaid from the dark colour of his skin, and his rather thick lips). Both were the Shaikhs of the Al Mutalaqqim sept of the 'Ajman, and great warriors. 173 [551]

'Ubaid told me that he had been one of the famous twenty paladins* (two of Sbei, one Qahtani and seventeen of 'Ajman) who under the leadership of Bin Sa'ud, Muhammad his brother, and 'Abdulla ibn Jiluwi had captured Riyadh and killed Ajlan, the Bin Rashid Governor, as he bolted back into the *kút* or fort of Riyadh. "Ah, Abu Sa'ud, those were great days, and it was worth a whole man's life to have seen them. It was Bin Jiluwi who hurled his dagger at the fleeing Ajlan and missed him,† and it was Bin Jiluwi's hand that seized Ajlan's leg as he tried to enter the wicket gate, and brought him to the ground, but it was 'Abdul 'Aziz's sword which struck off Ajlan's head, as he lay on the ground struggling with Bin Jiluwi. I can even now see Bin Sa'ud preparing for the sortie from Ajlan's lady's house, on the other side of the square. How cool and calm he was. He had discarded his *agál* (head rope) and tied his *kaffiyah* over his head and round his neck, and had followed it by carefully tying his long sleeves round the back of his neck.

And what a woman was Ajlan's wife. She was found in deep sleep, and it was Bin Sa'ud who touched her and woke her up. *Minu, minu?* (who is it, who is it?), was all she said. On being told by Bin Sa'ud

* According to Bin Sa'ud's story related as recently as November 1937, 'Ubaid al Mutalaqqim was not among the famous twenty, but was among his supporters who awaited outside Riyadh among the palm groves.

† The mark of Bin Jiluwi's dagger which stuck in the great door of the fort after missing Ajlan can be seen to this day in Riyadh.

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173 that it was he, instead of screaming or crying as most women would have done, she merely replied, *Wa na'am ya Abu Turki, wa na'am.* Later indeed she showed more of her pluck, by trying to kill 'Abdul 'Aziz by an evil spell.

On our return journey, and at the end of a pleasant day, we stopped some 'Awazim milch camels by the wayside, and had a drink of milk each. 'Addas disgraced himself by drinking five pint bowls of milk straight off and without a pause. The baby camels were delightful in their friendliness, and nosed their little faces into ours in most affectionate manner—nor were the mothers in any way frightened or anxious.

A CHAT WITH RÁSHID BIN FAHAD

823 During one of my many pleasant journeys among the 'Ajman tribe, I met on 10th May, 1935, an interesting person called Ráshid bin Fahad of the Al 'Arja section of the 'Ajman. I found him in the tent of Anaizan ibn Munaikhir.

Ráshid told me many stories of the Murra tribe and their life and said:

(*a*) Among other things he had been south of Jabrin to Magainama wells (see Philby's *Empty Quarter*), and on to Um al Hadida and even south of that place, and

(*b*) He had heard of *walking stones* (see Philby) but had only seen a few once. This was when he was on a raid with the late Dhaidan al Hithlain, Shaikh of the 'Ajman. His leader and many others had examined the stones carefully, and said they were inspired by Jinns. What they saw were pebbles about the size of a pigeon's egg lying with others on gravelly ground. These pebbles had clearly been dragged or rolled some six feet along the ground, as their tracks showed clear behind them. Only a few selected stones had done this, the others had clearly never moved—so it could not have been a strong gale. Besides, he said, a wind would have obliterated the tracks.

(*c*) He had heard the Murra people talk of singing sands, but had never heard them himself. The Murra had told him the noise was the work of Jinns, who also made other noises in the desert like children crying, and more often than not sounds of pestle and mortar (coffee making), as if a camp was near. Ráshid emphasised that the pheno-

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charge at the hide, unable to see whence the shot had come but sensing 539
the direction. As the hunter stood up, the oryx with his head down impaled him on his long horns and carried him away. Although nearly fainting with agony he had the presence of mind to hold on very tight with both hands round the belly of the animal, for he knew that if he once fell over on one side or the other his head would be dashed against the ground as the beast galloped off. He was powerless to kill the oryx as both his dagger and gun had dropped from him when the animal rushed him, and he had no other weapon.

The story is an old one and believed to be true. It is known to all Shammar tribesmen and is said to have taken place near Hail about one hundred years ago.

Told by 'Abdulla el Othman al Rashid of Buraida

ABRAHAM AND ISHMAEL

Coming home one day from a hawking expedition in the autumn 173
of 1937 with Mirshid ibn Twala of the Shammar tribe, I was discussing 186
the Palestine troubles with him, and asked why it was that the Arabs hated the Jews.

"O Abu Sa'ud," said he, "God has told us that the Jews are an accursed people whose witness is not acceptable. They were always against every Prophet sent them, notably Moses and Jesus, and when finally Muhammad the last of the Prophets was sent them by God, did they not try and murder him also on three occasions?

"Yes, Abu Sa'ud, they are a cruel and stiff-necked people and always were so, but we Badawin hate them particularly for the way Abraham's wife intrigued against Hagar the mother of Ishmael, and cruelly expelled her into the waterless desert. She intended that Hagar should die there of thirst, but God saved her and her son, our ancestor.

"Abraham was later filled with remorse and spent the latter years of his life trying to find his son Ishmael, having been told by God that he was still alive and would receive great blessing. Your Book and the Jewish Taurat says nothing about this nor how Abraham found him and then was ordered by God to take him up into the high mount of 'Arafat and there sacrifice him. No, the accursed Bani Israel (Jews) were not going to have it that way, they were going to

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173 have it that Isaac was the one preferred of God, and they cooked the
186 Scriptures, so that their descendants and you Christians to this day believe that Isaac was the son whom Abraham was bidden to sacrifice."

173 "Tell me the story, O Mirshid," I said, "for I have not heard it."

539 "It happened in this wise, and I will make it short, for the whole tale is very long. It will show you, however, that Abraham in the end made up for the wrong he did to Hagar the mother of Ishmael, and proved that Ishmael was in truth the dearer of his two sons, and was the one favoured of God. And don't forget that Ishmael was the ancestor of half the great Arab race. The other or Southern half are descended from Qahtan (Yokdan) the son of Set (Seth), and an older branch of Abraham's ancestors. The descendants of Qahtan accepted Ishmael and his descendants though they called them 'Arab al Musta'ariba, or Arabs who became Arabs as opposed to their own proud title of 'Arab al 'Ariba or those who were Arabs from the first.

"When Hagar was driven into the desert to die with her baby boy, Abraham had migrated to the south as was his annual custom and as all Badawin even to this day move, in search of grazing. He was at the time not far from where the town of Mecca stands to-day. There was of course no Bait Allah (House of God) in those days. Well, as the unfortunate Hagar was about to die of thirst, she grieved greatly for her offspring—and in frantic agony left her baby in a sandy water-course, and started running about near two small hills which were at hand, praying to God all the while to save her child.

"The two hills later became known as Safa and Marwa, and are now inside the precincts of modern Mecca. God heard her prayer, for on staggering back exhausted to see if her child were still alive, she found a small *thamila* (pool) of water lying in a hole in the sand that had been excavated by her child's legs as it lay kicking in the sand. She dug further and more water oozed into the hole, and she drank long and deeply. She was saved and her prayers had been answered. That *thamila* is to-day the famous well of Zam Zam which lies inside the precincts of the Harám or Holy Place in Mecca. Later Hagar was found by certain Arabs of the locality and was cared for and became one of them.

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Ishmael's Wives

Chap. XXII

"In the course of time Ishmael grew up and Hagar was gathered to her fathers, and never saw Abraham again. 173 539

"Ishmael then took unto himself as wife a girl of the tribe which had befriended his mother, and he built her a small mud and stone home near the water that had saved his and his mother's life. From there Ishmael would wander forth with the camels and sheep that he had now acquired, and would return in the evening to his wife. He also was a great hunter.

"It came to pass when Ishmael was about one score and five years of age that the aged Abraham, having once more moved with his flocks and camels to that region, was ordered by God in a dream to look for his son Ishmael the son of Hagar, as he was surely alive. Abraham had always yearned for the lost Hagar and greatly rejoiced at the news. He accordingly left his camp daily to see if he could find his son. One day God guided his footsteps and brought him to Ishmael's little house. Ishmael was away but his wife, seeing an aged man, and obviously a shaikh from his finely caparisoned camel, which he was making kneel in front of her house, went out and invited him in. Abraham entered and sat down, but was given only a drink of water, for the wife explained that she had no food in the house. This was untrue, for she had in fact some milk and dates in her larder but did not want to waste them on a stranger. Abraham felt within him that the house was that of his long-lost son, but said nothing, and at length rose to go. As he mounted his camel he said, 'O woman, when thy husband returneth tell him to cleanse the threshold (*'atiba*) of his house'. With that he was gone.

"When Ishmael returned in the evening and heard about the visit of the aged stranger and what he had said to his wife, he was wroth and said, 'Woman, thou didst not do well, in thou didst fail to honour the guest and give him of all thou hadst; Verily thou art the threshold of my house, and it shall be cleansed'. With that he put her away and sent her back to her people. Not long after Ishmael took unto himself another wife, and two years later Abraham again presented himself at his house in the same way as before.

"Again Ishmael was absent, this time a-hunting. Ishmael's wife welcomed the stranger in, tended him kindly and gave of all she had in the house. Again Abraham rose to go, and as he mounted his camel

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173 he said, 'O woman, tell thy husband to guard the threshold of his
539 house, for it shall be blessed with a great blessing for this day's work'.

"When Ishmael returned from the chase and heard the story, he too rejoiced and said, 'I smell the smell of my father, verily it is he who hath been with thee. Blessed also art thou, O wife, for thy children shall be known throughout the ages for their hospitality to strangers. This shall be the sign unto the world that the children of Ishmael have been blessed and are the favoured of God.'

"Then Ishmael rose up and searched for his father Abraham and finding him after some days, he made himself known to him. And Abraham rejoiced exceedingly that he had found his son.

"Now the age of Ishmael was twenty and seven summers. Now it came to pass after these things that Abraham one day dreamed a dream. He then called his son Ishmael and said unto him, 'My son, I saw in my sleep that I have to take thee up into yon high mountain, prepare therefore an ass for me to ride on, and do thou follow me'. On the journey and as Ishmael followed some way behind his father, Iblís (the devil) in the form of a benign old man stepped from behind some rocks and spake to him thus: 'My son, follow not the footsteps of that wicked old man going before thee, for assuredly he will kill thee on the top of that mountain, turn thee back that thou may be saved'. But Ishmael cursed the old man and drove him away, casting seven stones after him. Now the place where Ishmael stoned the tempter Iblís, is known as Muna to this day, and is marked by three pillars which all good Muslims stone during the Pilgrimage. The name of the mountain is known also as 'Arafat or the 'mountain of witness' to this day, and is visited by thousands of Muslims when performing the Haj.

"When Abraham and Ishmael reached the top of the mountain Abraham said unto Ishmael: 'My son, I saw in my sleep that I have to sacrifice thee'. Then the son said to his father: 'My father, thy will is my will, but tie the cords very tight to keep me from trembling, and remove my garments lest some of my blood spatter on them and I shall thus lose merit, and lest my wife grieve when she sees them. Also sharpen the blade well, and pull it quickly across my throat so that death may be easier, for verily death is a very hard matter. And when you come back to my wife, give her my salaams, and if she

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so desires give her my shirt, perhaps it may comfort her a little.' 173
Abraham said, 'My son, you help me to do what God hath com- 539
manded me to perform'.

"Then Abraham did as his son requested, and after he had bound him he bent down and kissed him, weeping all the time. Ishmael his son also wept till the tears ran down his cheeks.

"Then Abraham put the knife to his son's throat, but it did not cut.

"It has been said that God had put a sleeve of brass round his son's throat.

"Then Ishmael said: 'O my father, turn me on my face, for when you see my eyes you are sorry for me, and pity takes hold of you and keeps you from doing that God has commanded you to do'.

"So his father did this, but when he put the knife to the back of the neck, it turned over, and a voice called to him, 'Faithfully done, O Abraham, thou art my servant indeed'.

"Then Abraham turned round and found a ram entangled by its horns in a nearby bush, so he sacrificed it in place of his son Ishmael.

"And it came to pass that after sojourning awhile with his son Ishmael and his wife who had joined him, Abraham returned to his own country, but Ishmael remained in the land of his adoption."

The above story appears to have been taken from a very old book 173
known as *Qisas al Anbiyā* or Stories of the Prophets, written cen- 538
turies ago, though I have no reference book which gives its date. Suffice it to say that the writer wrote many tales regarding events of the Old Testament, and almost all the knowledge the Badawin of Arabia has of ancient Biblical history comes from this book.

It has been said that educated Muslims do not pay much attention to the *Qisas al Anbiyā*, though I do not like to think this is the case.

It is interesting to learn from this book that among early Muslims there was a difference of opinion as to whom Abraham was going to offer up. The Qur'an does not definitely give the name. Some persons of prominence thought it was Isaac and not Ishmael, while others even held that it was Joseph. The tradition that for a long time, and until the Ka'bah was burned in the days of Hajjaj, there hung on its walls a *pair of ram's horns*, made the author of the *Qisas al Anbiyā* decide that it must have been Ishmael.

k Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

ORIGIN OF 'AWAZIM TRIBE

173 The 'Awazim claim to be related to the Bani Attiya of North Hijaz, as both claim descent from one *Atta*, and call themselves *Aulád Atta*. But I think this to be a mere coincidence, nothing more, and although the 'Awazim of Hasa certainly come from North Hijaz, they are of Hutaim stock, and will usually admit this.

The war cry of the 'Awazim tribe is *Aulád Atta* corrupted into *Aladatta*, and it is amusing to hear an 'Awazim child quarrelling with another and shouting out *Aladatta*.

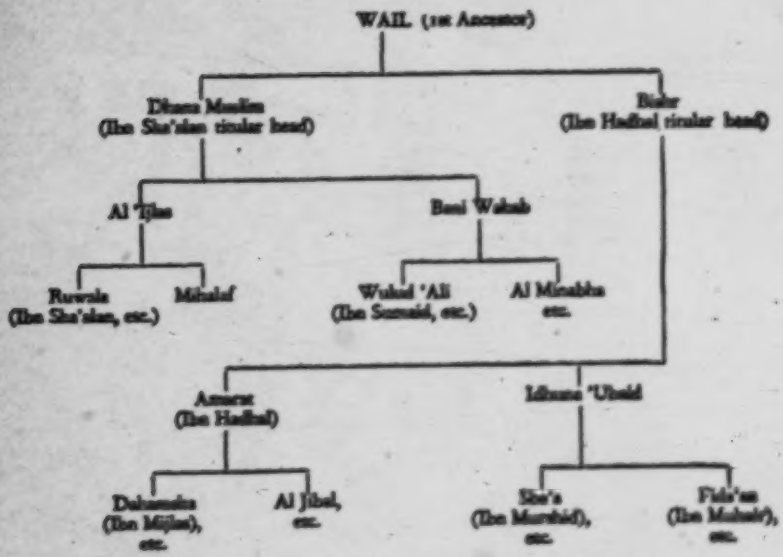
l: Dickson G-5 (1929-47) 1951 MI 1 Kuwait
Bedouins MJ4

Appendix I

619
101
173

The 'Anizah Tribe

(Origin and main sections)



The Wahad Sulaiman tribe claim descent from Wail and so call themselves 'Anizah, but there is some doubt about this.

Notes on the 'Anizah Tribe

1. The parent tribes of the whole of the 'Anizah are said to be the FAQIR (or FAJIR), plural FUQARA, and the 'AIDA.

The former to this day ranges the country between TAIMA and KHAIBAR in North-West Arabia, and the latter the country lying between Madain Salih, Dar al Hamra and Al 'Ula.

2. The various 'Anizah sections as we know them to-day in the Syrian desert first moved up northwards to their present *diraks* about A.D. 1600 and in successive waves, the whole migration taking some 180 years.

The different sections are said to have carried out the move in the following order:

FIDA'AN.	SRA'A.
H'SINNA.	RUWALA.
AMARAT.	etc.

As the great Northern Shammar tribe was already in possession of the Syrian desert, these had to be driven out by the oncoming 'Anizah. With such success was this done that the Shammar were eventually forced across

Appendix II

619 the Euphrates into the country south-west of Mosul, where they reside
101 to-day under the name of Shammar Jarba (Shaikh Ajil al Yarwar).*

173 3. The town of KHAIBAR is the earliest-known centre of the 'Anizah tribe, and to this day its two main "quarters" are called Al Bishr and 'Ijlan.

619 4. The 'Anizah tribe is the greatest of all Badawin tribes as regards strength and the numbers of their camels. They have a pretty story that their ancestor Wail chanced on the right moment in the Night of Destiny (Lailat al Qadr) the 27th of Ramadhan (Fast Month), when God will always fulfil the prayers of men. Placing one hand on his she-camel and the other on a certain part of his own person, he prayed that her seed and his own should be fruitful and multiply: God heard his prayer with to-day's wonderful results.

It is said that the 'Anizah to-day number 37,000 males, and their camels approximately one million.

721 5. The 'Anizah between themselves are always at war, but will combine
619 against any foreign aggressor. For example, the Amarat—Sba'a—and Fida'an are at enmity with the Ruwala and will combine against them. Similarly the Dahamsha, though of Amarat origin, do not fight the Ruwala (because of an ancient grievance against the Ibn Hadhal, then the tinular overlords).

[638] 6. The great external enemy of the 'Anizah are the Shammar, whether found in the north or in the south. This is a hereditary feud.

7. The Hawaitat tribe, lying south-west of the 'Anizah country between Wejh and the Amman border, are also enemies from old time, but are not strong enough to worry them much, hence there is a sort of perpetual truce between them.

APPENDIX II

000 BADAWIN SHAIKHS WE HAVE KNOWN INTIMATELY

'Anizah	Fahad Beg al Hadhal (dead) *Mahrooh al Hadhal*	Amarat group.
	Nuri as Sha'alan Farhan ibn Mashur (dead) Fawaz ibn Nawaf as Sha'alan	Ruwala group.
Dhafir	Hamud as Surwait (dead). Hantush as Surwait. Jada'an as Surwait. Jali ibn Juraiyid.	

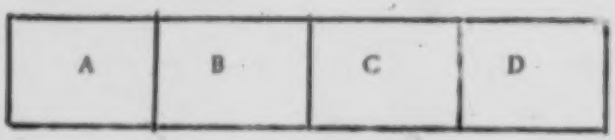
* Now Shaikh Mag ibn Ajil.

1: Dickson

MI1 Kuwait
Bedouins MJ4

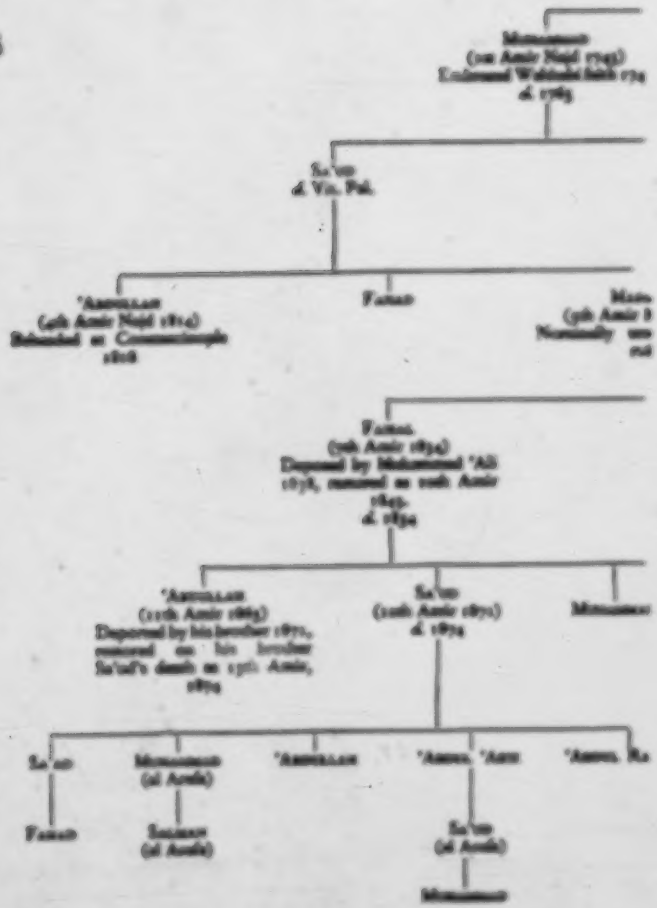
173

[The end chart (1) of the Al Saud pedigree should be assembled according to the following plan.]



Bedouins MJ4

178



* To show how closely connected the present Ruler of Nejd, Ibn 'Abdul Lateif, the late aged Qadhi of Riyadh, and great learning which Ibn Sa'ud possesses, and the religious services 'Abdul Rahman, brother of 'Abdul 'Aziz; in other words, he

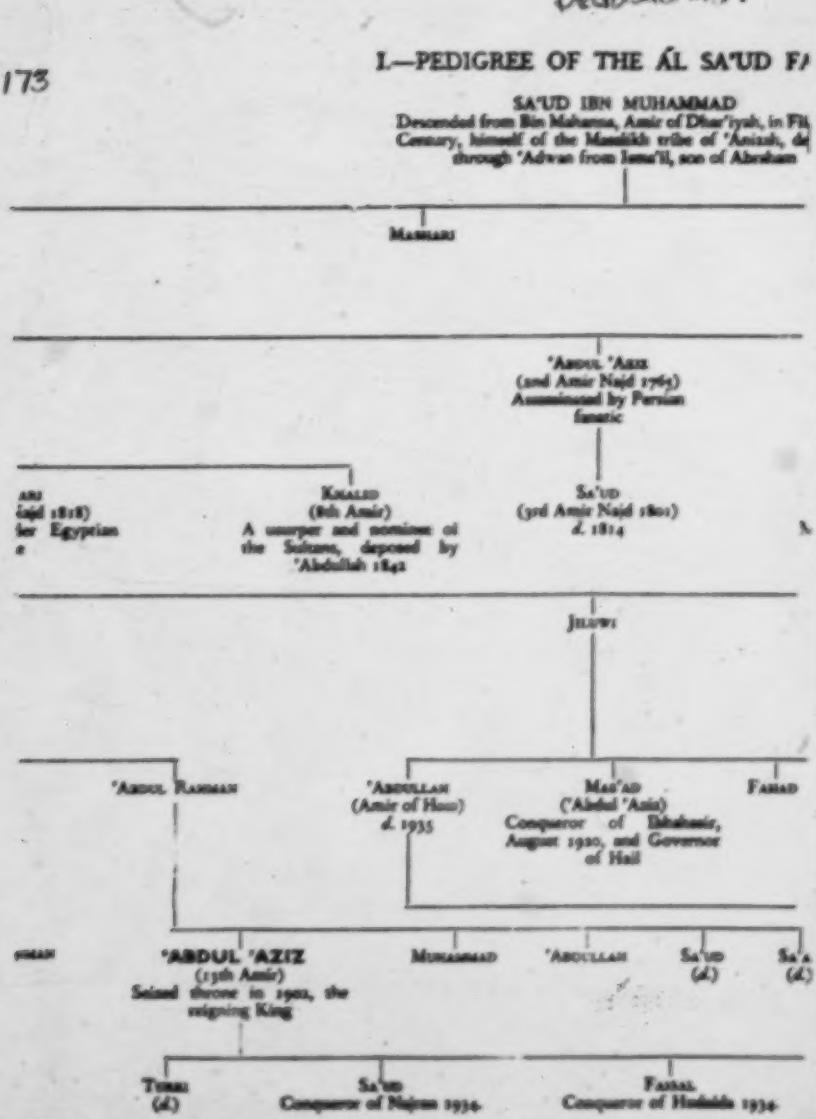
End chart I (A)

1: Dickson G-6 (1929-1947) 1951 MTI Kuwait

Bedouins MT 91

173

I.—PEDIGREE OF THE ÁL SA'UD F/



left finally to with the descendants of Muhammad Al 'Abdul Wahhab, the founder of the Wahhabi doctrine
grandson of original Muhammad ibn 'Abdul Wahab. The present Ibn Sa'ud was extremely intimate with
a which he has preached to the Ikhwan, which did not originate with the old 'Alim. The latter was the
nearest his first cousin both on his father's and mother's sides.

End chart I (B)

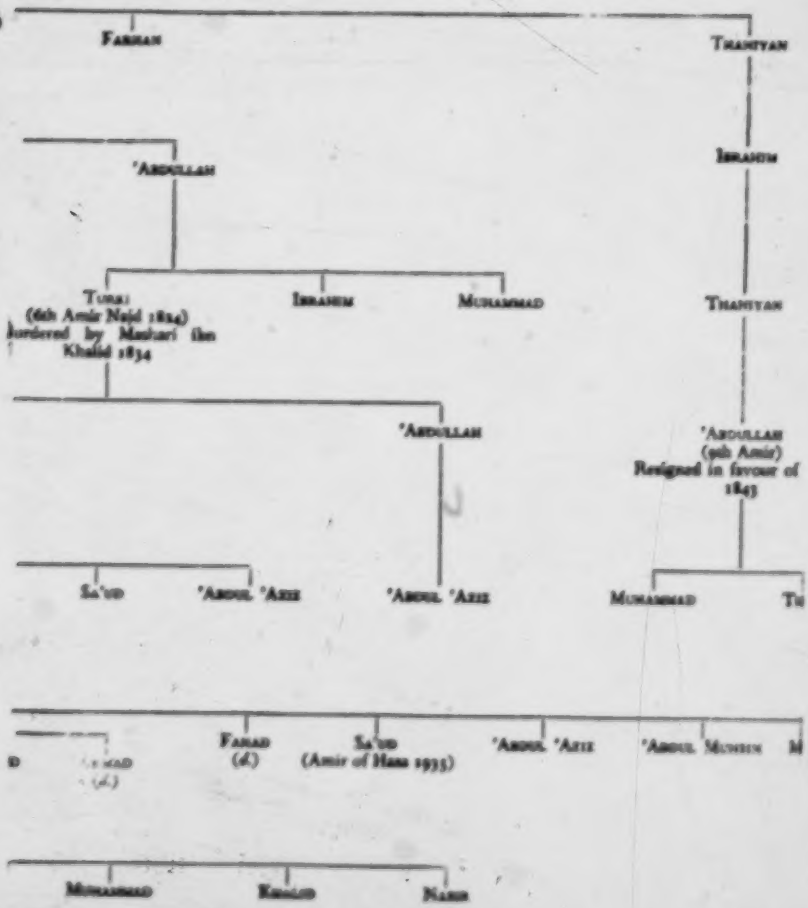
1: Dickson G-6 (1929-1947) 1951 MI: Kuwait

Bedouins MJ4

AMILY

ounds
riving

173



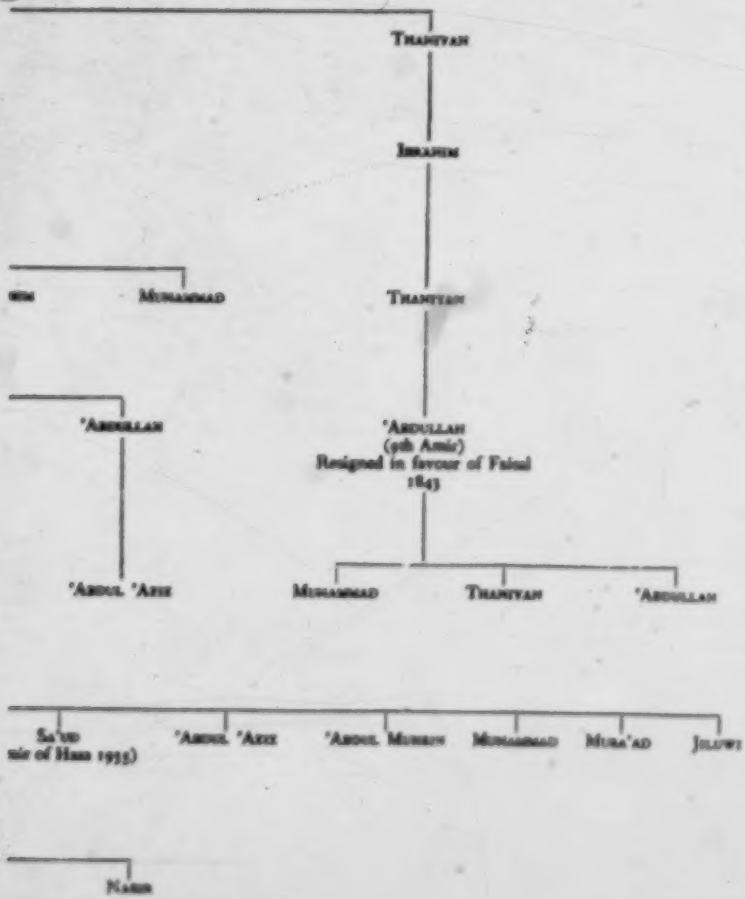
ve, it is of interest to note that the brothers 'Abdul 'Aziz, Muhammad, Sa'ud, each married a daughter of Shaikh 'Abdullah ibn 'Abdul Latif, and wrested the latter almost like a wrestlr sister. There is little in th "Genealogy" as whom first Bin Sa'ud was. Faisal, the third son of Bin Sa'ud, married the daughter of Mul

End chart I (2)

1: Dickson G-5 (1929-1947) 1951 MII Kuwait

Bedouins MJ4

173



rs 'Abdul 'Aziz, Muhammad, Sa'ud, each married a daughter of 'Abdullah
rested the latter almost like a second father. There is little in the Shari'ah
Faisal, the third son of Bin Sa'ud, married the daughter of Muhammad al

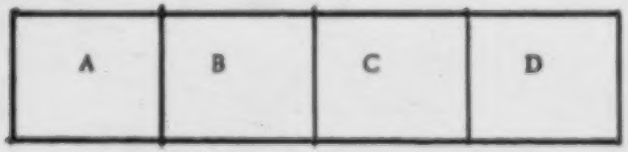
End chart I (D)

1: Dickson

MI1 Kuwait
Bedouins MJ4

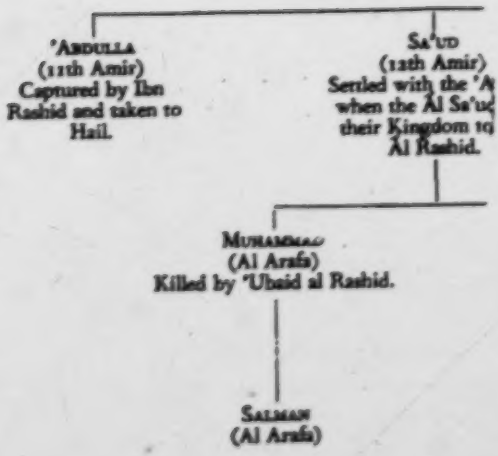
173

[The end chart (II) of the family of Al Saud should be assembled according to the following plan.]



1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait
Bedouins MJ4

173



End Chart II (A)

1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait

Bedouins MJ4

173

II.—FAMILY O

SHOWING WHERE THE *AL ARAFA* BRAN

S

Mu

'Abdul 'Aziz

Sa'ud (the Great)

Muhammad

jman
lost
the

'Abdul 'Aziz
m. Wadha bint Hzam al
Hithlain ('Ajman)

Sa'ud
(Al Arafa)
m. Nura, sister of King
'Abdul 'Aziz

Muhammad

'ABDU
(Pres
(13th

Turki
d. 1917
of smallpox

Sa'ud
(Heir Apparent)

F
(Vic
H

* Said to have attempted to murder the Heir Apparent, Sa'u

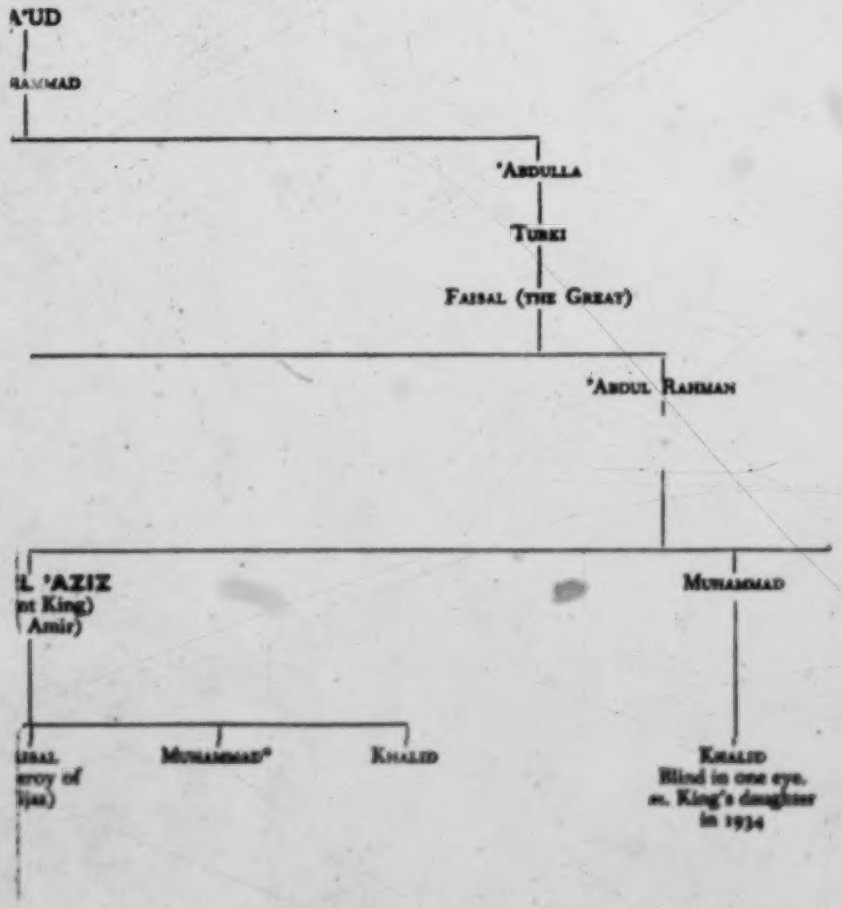
End Chart II (8)

1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait
Bedouins MJ4

● 173

: THE ÁL SA'UD

'CH CAME INTO THE LINE OF SUCCESSION



d, in 1929 whilst in his bath. He shot a slave mistaken.

End chart II (c)

1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait

Bedouins MJ4

• 173

'ABDULLA

SA'AD
(d.)
Killed in 'Ajman Wars. Man who shot him supposed to be one of the Mutalaqqim now in Kuwait.

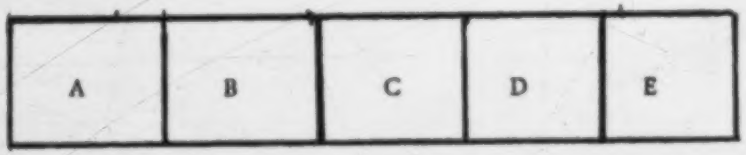
End chart II (D)

1: Dickson

MI1 Kuwait
Bedouins MJ4

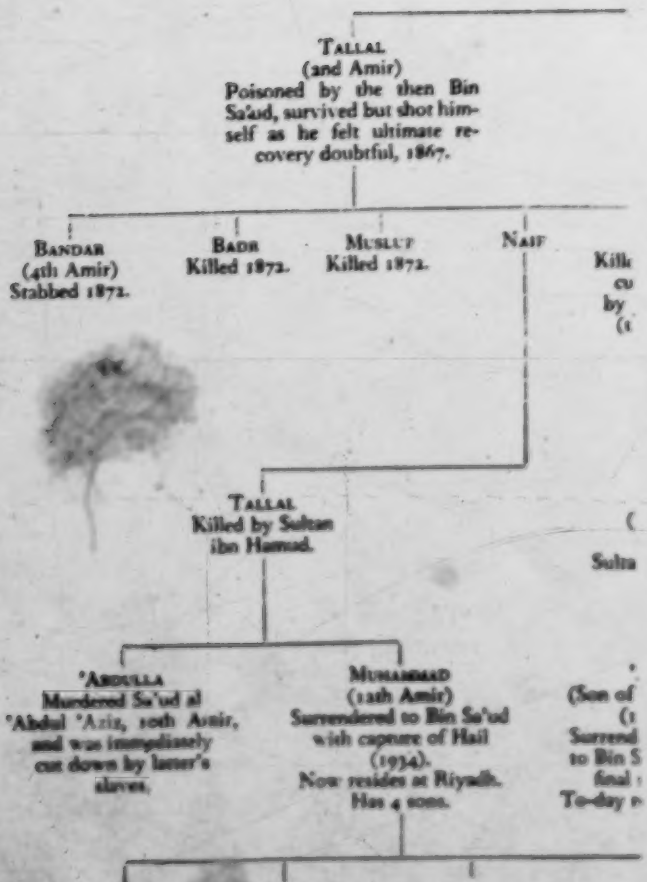
173

[The end chart (III) of the family tree of Al Rashid should be assembled according to the following plan.]



1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait
Bedooins MJ4

• 173



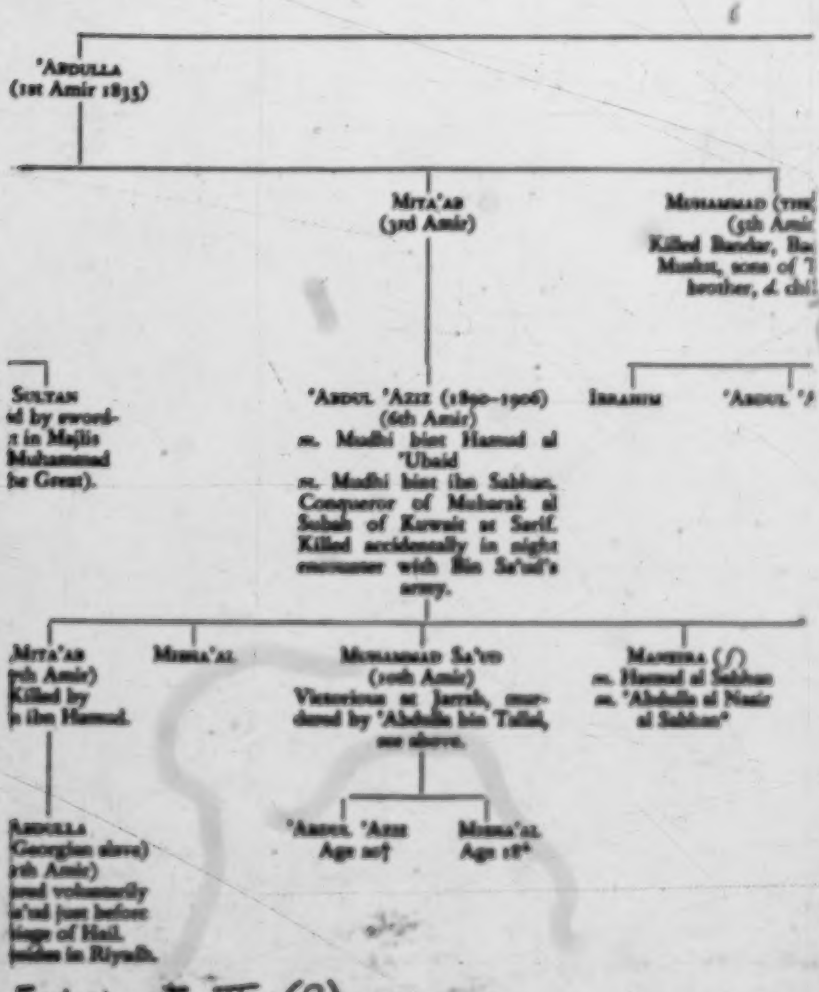
End chart III (A)

1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait.

Bedouins MJ4

173

[NOTE.—The Rashid Dynasty came from the Al Ja'far
ibn Rashid, the Ibn 'Ali family, also of the Ja'afa



End chart III (B)

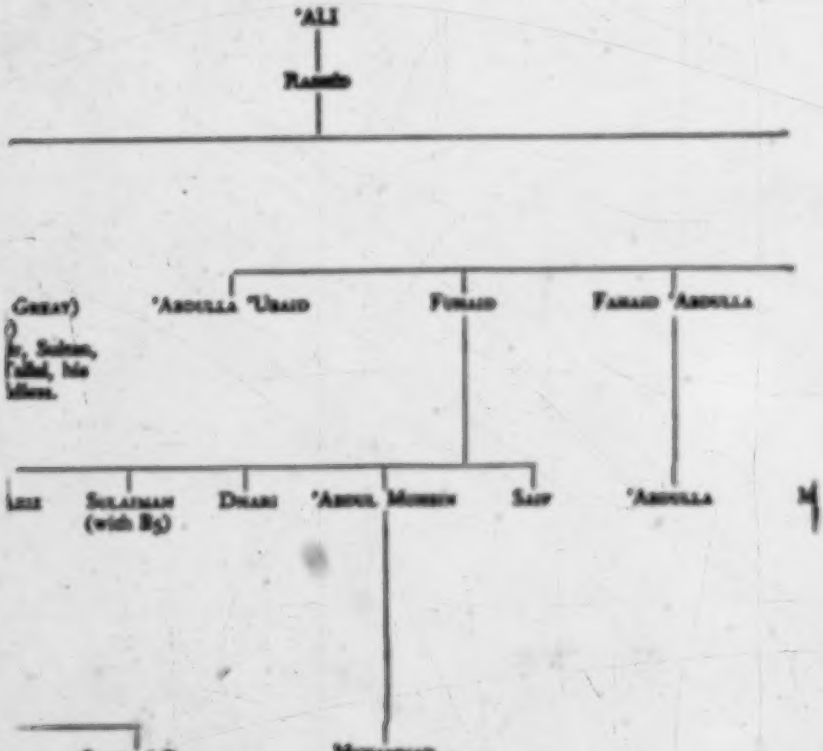
1: Dickson G-5 (1929-1947) 1951 MI1 Kuwait
Bedouins MJ4

173 III.—FAMILY TREE OF THE AL RASHÍD

RULERS AND AMIRS OF HAIL AND JABAL SHAMMAR

Circa 1835–1924

section of the Abda clan of the Shammar tribe who are themselves descended from Qobeir, section of Abda section, were in power. These ruled in Hail as vassals of the Al Sa'ud who

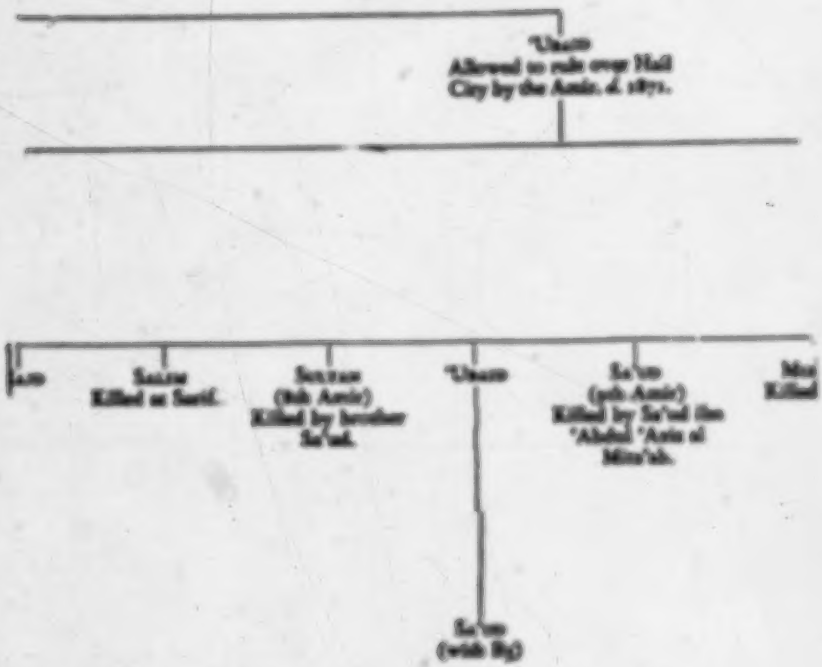


* The Al Sabhan are a genealogical of Al Sa'ud section of Abda Shammar as Rashid Rulers for Wahabiyya, hereditary. The family married the To-day (1938) latter stood high in own much property in their own

End chart III (c)

173

[Before the rise of the ibn Amir, 'Abdulla
ibn Jiluwi was paramount in Central Arabia.]



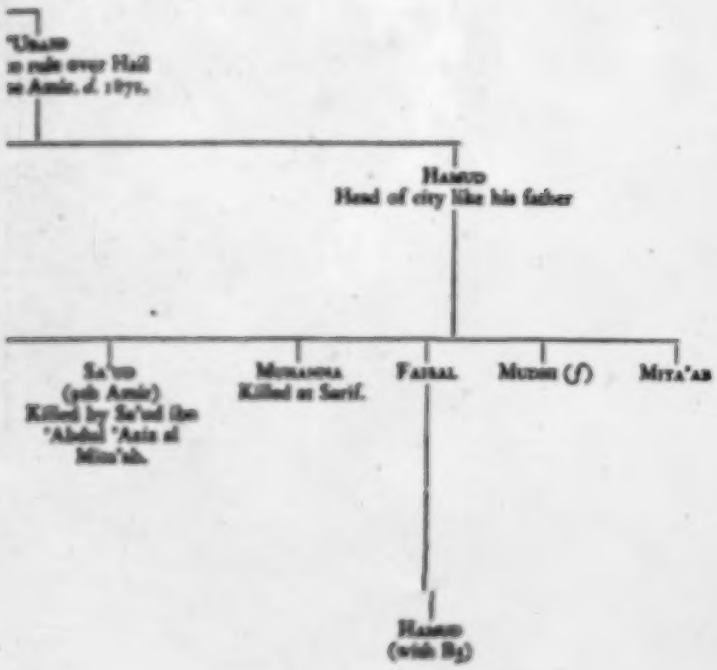
ne family of Hail (Abu
ne.) They are responsible
Tuwaiq and Sudairi-
, were further strengthened,
Ibn Sa'ud's throne, and
ne at Hail.

§ The mother of these two Sa
(daughter of Ibn Shuraim, a Shuai
quently married Ibn Sa'ud, produ
Ibn Sa'ud bore two sons, Lamir, eng
brothers, sons of Sa'ud al 'Abdul
the King's favour to-day.

Ead chart III (D)

Lt Dickson G-6 (1929-1947) 1951 MII Kuwait
Bedouins MJ4

173



† The mother of these two boys, known as Al Fahada (daughter of Ibn Shamlan, a Shammar tribal shaikh), subsequently married Ibn Sa'ud, present king of Sa'udi Arabia, to bore him two sons. Latter, together with their two former mothers, sons of Sa'ud al 'Abdul 'Aziz al Rashid, are high in a King's favour to-day.

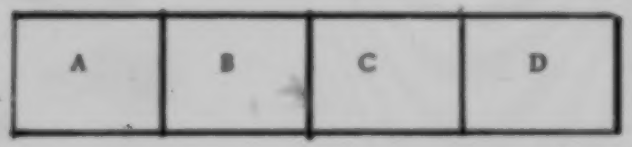
End chart III (E)

1: Dickson

MI1 Kuwait
Bedouins MJ4

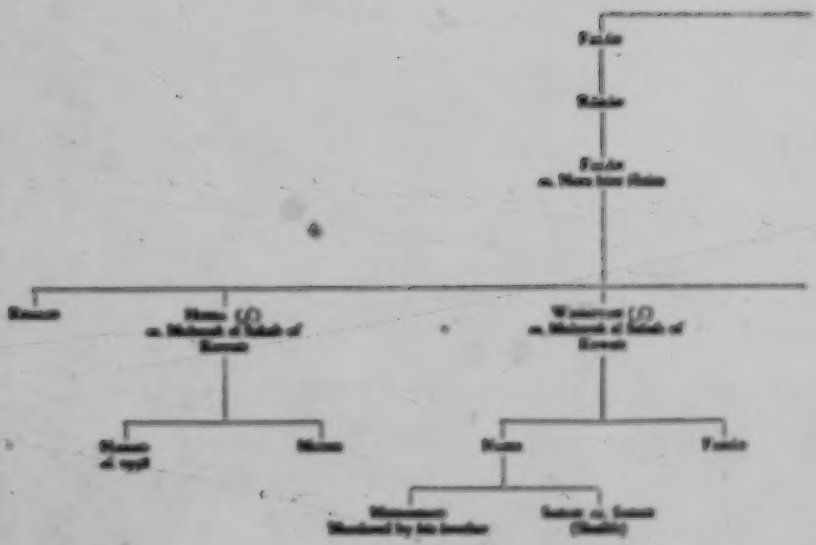
173

[The end chart (IV) of the pedigree of Al Hithlan should be assembled according to the following plan.]



Bedouins MJH

● 173

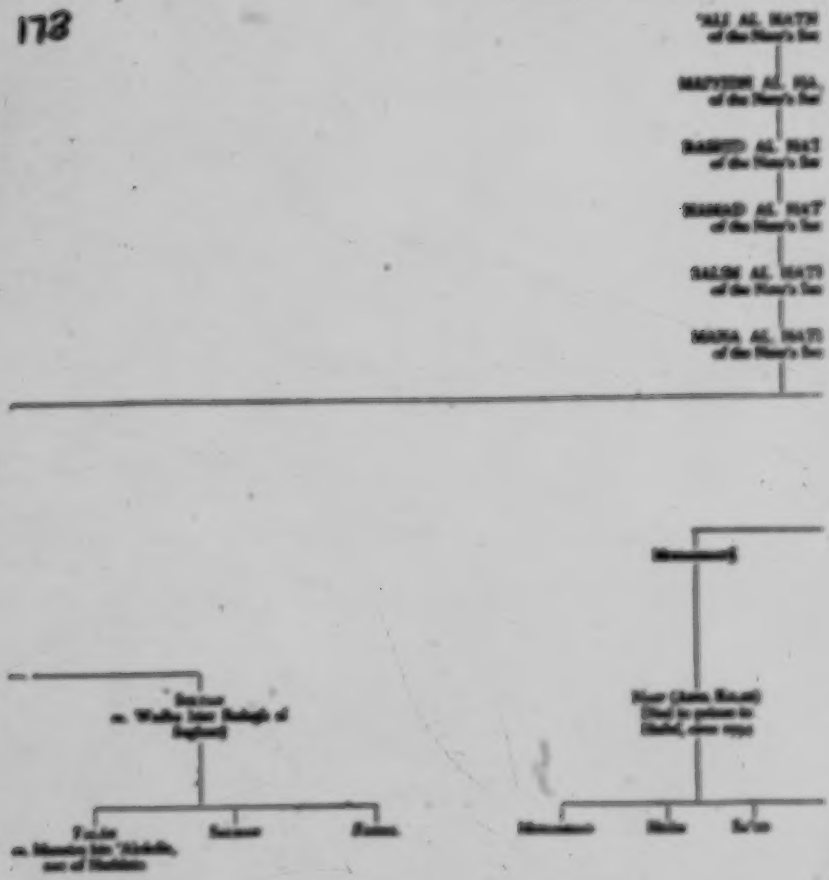


End chart IV (A)

IV.—PEDIGREE OF THE AL HA

PARAMOUNT SHAIKH OF THE 'AJM

• 173

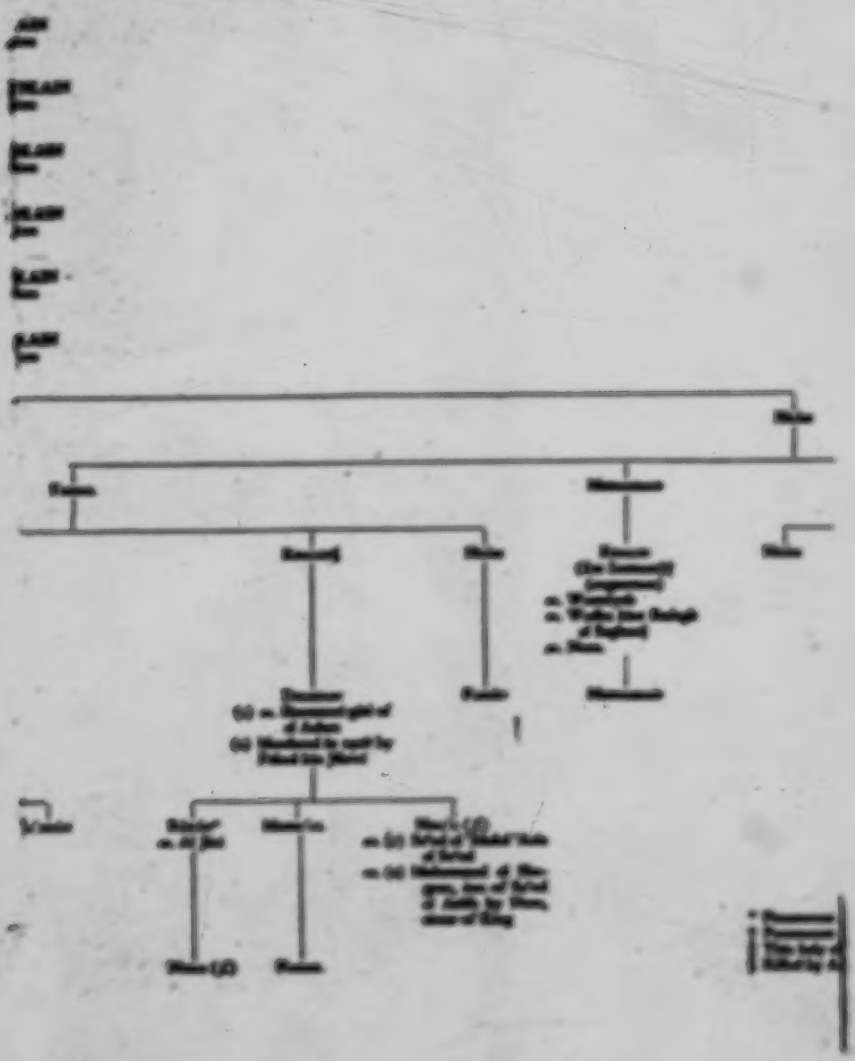


End chart IV (a)

Bedouins N34

173

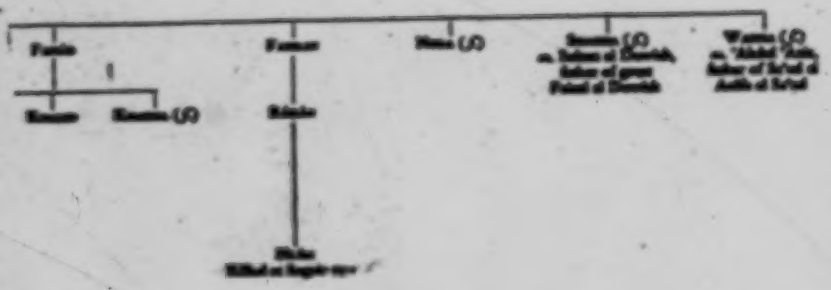
THEAIN (or BETHEAIN)
OF TRIBE OF N.E. ARABIA



End chart IV (c)

Bedouins MJ4

• 173



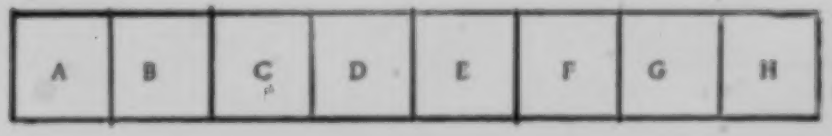
End chart IV (D)

1: Dickson

MI1 Kuwait
Bedouins MJ4

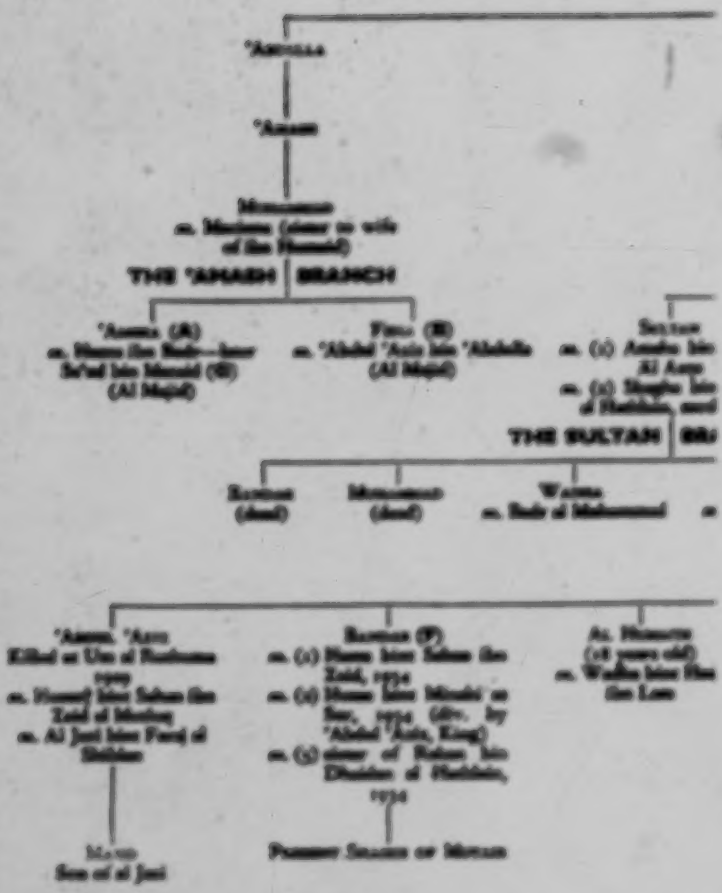
● 173

[The end chart (V) showing the shaiks of Mutair should be assembled according to the following plan.



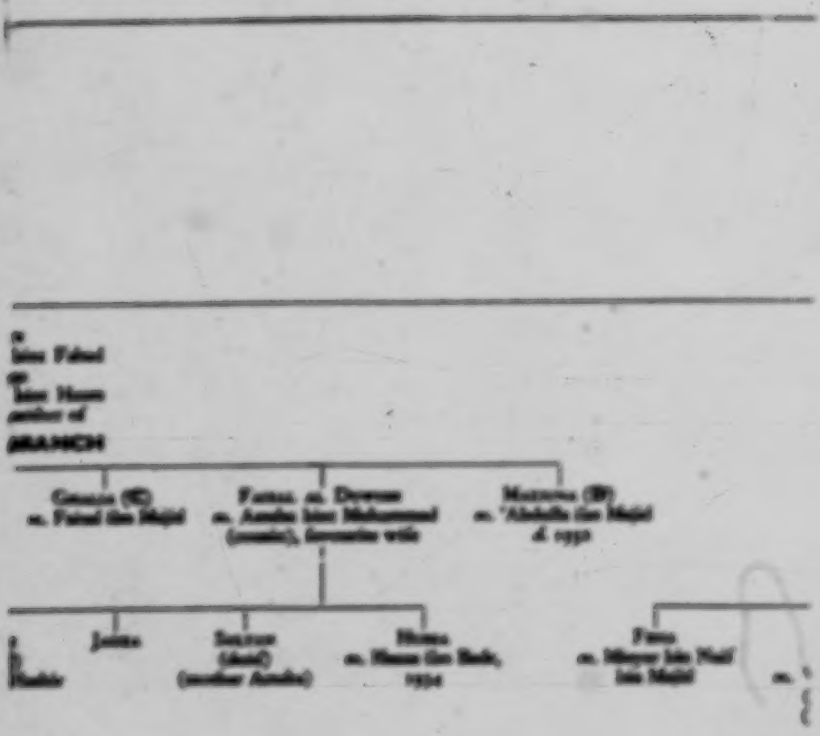
Iz Dickson G-6 (1939-1947) 1941 MZI Kuwait
Geology N 34

173

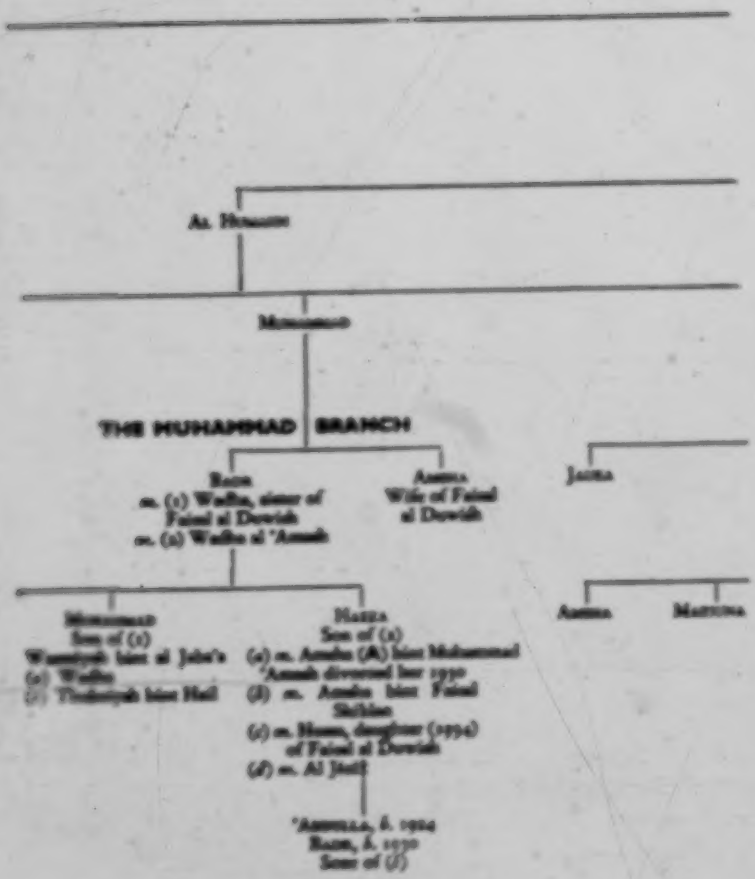


End chart V (A)

175



173



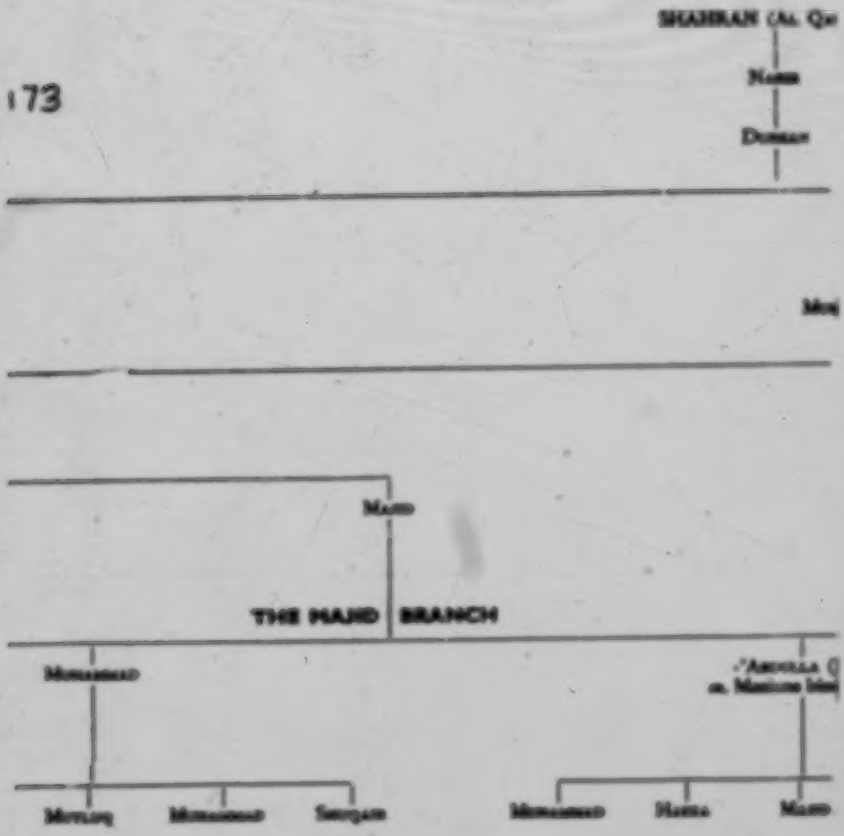
End chart V (c)

Lt Dickson G-4 (1929-1947) 1961 MII Kuwait Bedouins MJ4

173

V.—TREE SHOWING NAMES OF SHAIKHS

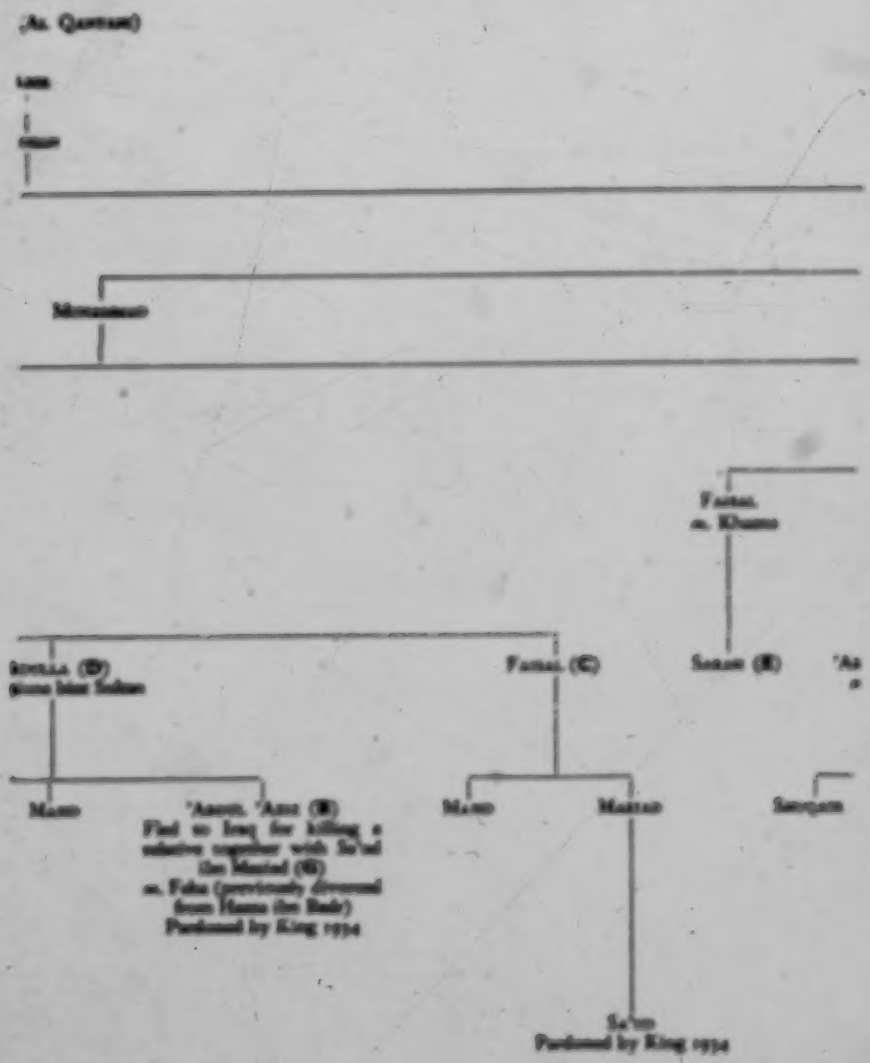
(Date 1955)



End chart V (D)

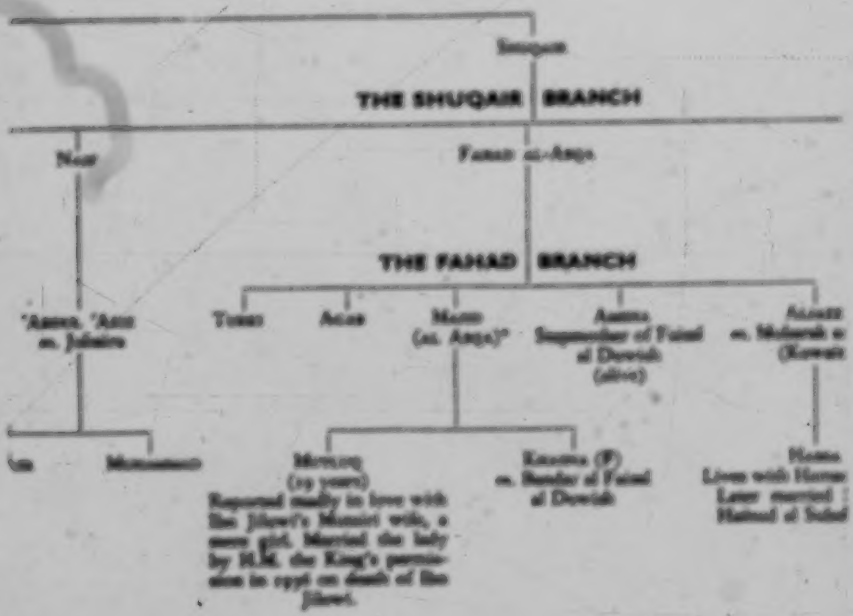
173

IKHS (DUSHAN) OF MUTAIR ('ILWA)



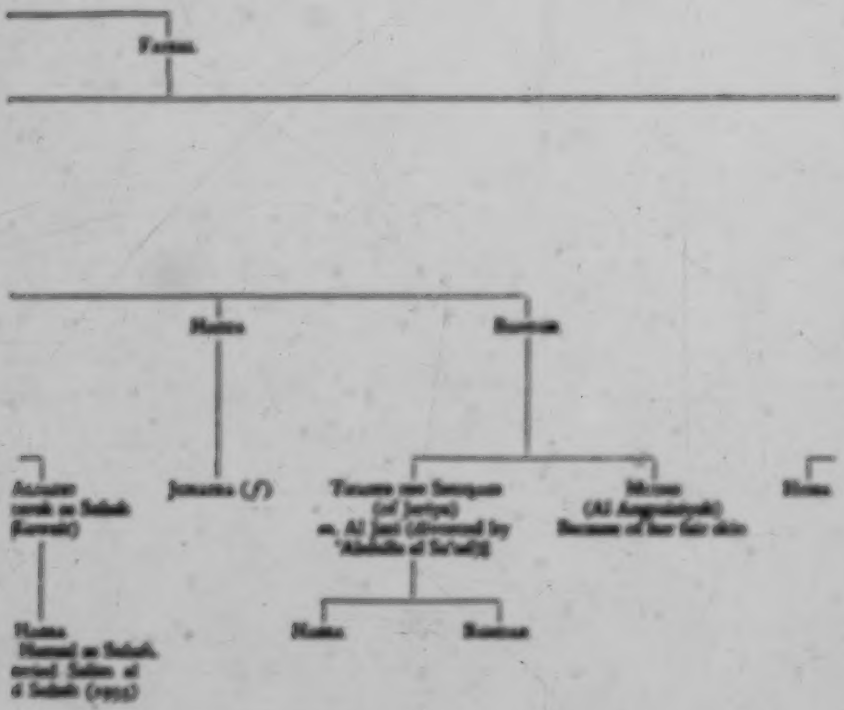
End chart V (E)

• 178



End chart V(F)

173



End chart V (B)

173

Lower diagonal and unmarked Shows the Rule.

End chart V (H)

21:Ashkenazi E-4 (no date) 1948 MJ1 Saudi Arabia
Bedouin MJ4

104 622 Eben Me'gel are encamped here"; "the ḫawm of Eben Gendal also took part in the raid"; but such a phrase as "That is the ḫawm of the Rwala" or "He is descended from the ḫawm of the Fregg," will never be heard. When the late Prince Eben Se'ūd spoke of gemā'at, he was thinking of the various tribes who obeyed his orders and who would hasten to his assistance. Gemā'a is almost the same as ḫawm.[26] The rank of chief[27] is hereditary in a definite house, ʕāʾila.[28] It is usual to recognize as chief that member who is most suitable by reason of his mental and physical qualities; nor need he be the oldest in the ruling house. Among the clans and tribes ruling houses may persist as such until they die out, although their power may have become extremely weak and many families may have deserted them. A head chief or prince to whom the other chiefs have submitted, either of their own free will or under compulsion, and who represents a whole tribe or group of tribes, is overthrown more frequently than an ordinary chief, and his rank passes to another kin. This most frequently happens if the hereditary head chief is not distinguished by warlike ability. He then directs the external affairs of his tribe as Seyḫ al-bēt, while affairs of war are left to a man from a different kin. Such a leader is known as Seyḫ al-ḫēl or Seyḫ al-ḥarb. If he succeeds in subduing the enemy and concluding a favorable peace, several clans may become attached to him. They obey him in peace. There cases were in which the hereditary head chief generally succumbs and his house acknowledges the supremacy of the previous military commander, who then becomes Seyḫ al-bēt as well.[29]

69 122 173 According to tradition the head chief of all the Rwala was originally descended

26 Musil, *Manners and Customs*, etc., pp. 50-51.

27 The ar-Rwala give the name of Seyḫ and also Seyḫ to their head chief. The head chief declares war and concludes peace. Cf. *Les tribus nomades et semi-nomades*, etc., pp. 7-9; Miller, *En Syrie avec les Bédouins*, pp. 202-208; Mohammed Fadhel Jamali, *The New Iraq: its Problem of Bedouin Education* (Bureau of Publications, Teachers College, Columbia University, 1954), pp. 27-29; Leo Haefeli, *Die Beduinen von Bawader: Ihre Rechtsverhältnisse, Sitten und Gebräuche, aus dem Archiv des Orientes* (Leipzig, 1938), pp. 29-31: "Eben Rauḥ das Gewissen 'Azīz al-'Azīz in Bawader"; Tawfīq Ashkenazi, *Tribus semi-nomades de la Palestine du nord* (Paris, 1938), pp. 51-53.

28 Generally the word ʕāʾila denotes the name as head or chief, its meaning being wider than that of ahl. Fariḫ is the name given to a group of kindred descended from the same ancestor. A Fariḫ is also wider than an ahl. The clan and sometimes the kin are denoted by the word ʕāʾila, which is often interchanged with the article ʕāʾila, although the meaning of the former is known to every Rwaḥi, a member of the ar-Rwala tribe. Cf. Musil, *Manners and Customs*, etc., pp. 49-50; Ign. Goldziher, in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, vol. 50, pp. 113-117; *Encyclopædia of Islam*, p. 248; Schmidt, *Beiträge zur Gesellschaftsordnung*, etc., part 1, pp. 68-111; part 2, pp. 183-229.

29 Musil, *Manners and Customs*, etc., pp. 50-51.

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from the kin of the Ka'ṣa's. Sa'lān was the son of worthy parents. Although he had no property of his own, he had charge of the camel herdsmen of the al-Mur'ān kin in the capacity of a fellāwi, free born servant. The herds grazed in the environs of a certain settlement in Nejd. The Ka'ṣa's once stole flocks of sheep and goats from the settlers and drove their camels into their fields. The settlers rushed out, captured the herds of camels, and hid them in the enclosed palm gardens. The Rwala surrounded the settlement, but they could not break down the defence, and the settlers threatened that the captured camels would die of hunger if the Rwala did not abandon the blockade. Accordingly the head chief of the Rwala made an offer of peace to the elder of the settlers. The elder declared that he would not negotiate except with his acquaintance Sa'lān and that he would not give up the camels except to him. The representatives of the Fregg and Rīhīlān pleaded with the chief to give Sa'lān the seal ring, and this was done. Sa'lān went to the elder and came to terms with him. The settlers returned the captured camels. All praised Sa'lān and said that he was a gentleman. Sa'lān remained in the settlement and did not return the ring to the head chief. The settlers, the Fregg, and the Rīhīlān supported him, and after four years he overthrew the head chief and himself guided the destinies of all the Rwala. A struggle for priority ensued between the head chief Eben Sa'lān with his Rwala and chief al-Sreyfi of the Kwalbe. The latter belonged to the Kahejan division of the 'Anazah. Originally they camped in Nejd. Under their chief al-Sreyfi they advanced to the territory of the Rwala and encamped to the east of al-Gowf.[30] They wished to act and rule in complete independence, but the Rwala declared that they must acknowledge the Rwala supremacy or else withdraw. Thereupon the Kwalbe joined with the Sarrāḥīn and Zafīr[31] and undertook a great raid upon the tribes obeying Eben Sa'lān. They were led by the seven sons of al-Sreyfi. The Kwalbe and Sarrāḥīn wished to avenge their great

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30 al-Gowf: oasis, northern Nejd; Arabic *J* or *G* – Gowf al-'Amir. Gowf al-'Amir, the ancient Dūmat al-Gandal, a great oasis and suburbs in the south of the Syrian Desert and on the border of the Nefūd. *Gowf* signifies a hollow or low ground. The Sons of Gowf are greatly esteemed in all north-western Arabia and in the lands beyond the Jordan for their skill in metal and marble-working (inlay mosaics and paints). There is a salt traffic from the neighbourhood of Gowf to the Hawrān, whither there come every year many poor Gowfīn to labor for the Druses. Cf. Huqueh, *The Penetration of Arabia* Gowf (North), pp. 18, 34, 104, 157 ff., 162 ff., 170, 173, 247, 250 ff., 254, 256 ff.; Gowf (South), pp. 31, 34, 193, 200, 201, 210, 214. On the occupation of Gowf by Eben Sa'lān and the abandonment of the oasis by the ar-Rwala consult *Les tribus nomades et semi-nomades*, etc., p. 19. Gowf is mentioned by T. E. Lawrence in the First World War as Nuri Eben Sa'lān's capital (*Revolt in the Desert*, p. 79).

31 On the tribe of Az-Zafīr consult Alois Musil, *The Middle Euphrates*, p. 24; *idem*, *Northern Nejd*, p. 189; Gibb, *The Bedouins of Northern Iraq*, p. 15.

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69 defeat, and in the following year marched against the Rwala. This time it was
617 to be finally decided who should command, and therefore the Kwalba marched
173 with their families, tents, and flocks, and established a war camp, mazah, and Haw'a (or al-Hawa) to the east of the settlement of Skâka.[30] The Rwala had previously occupied all the wells for a considerable distance around. The Kwalba, together with the Sammâr, made several attacks on the encampment of the
[72] Rwala, but each time they were repulsed. The Rwala, who were commanded by a war-chief ('azîd al-harb) Fheyd ibn Ma'ddhal, never attacked but so pressed their adversaries closer and closer that they were unable to obtain water anywhere. Then the elders of Kwalba sent a messenger to Fheyd with a request for peace, and offered the Rwala half their herds. Fheyd agreed and peace was concluded. This bloody war is known as Mazah az-Zrem, "Battle-camp of the Two Sacrifices." The Sammâr, the allies of the Kwalba, did not accept the peace and threatened them with war. Al-Sreyfi then decided that he would acknowledge the supremacy of the Rwala and would join them entirely. His daughter Kut married Fheyd and his Kwalba encamped together with the Rwala.[31]

Still it is important to note what Burckhardt says of the Sayh of Wâdi 'Ali, who in his time had their winter quarters on the Hagg road as far as Kal'at Zerkâ;[32] according to him "their shaikh, is named al Teyar: he occupies the first rank among their chiefs, and is therefore styled Abou al Amam, or 'Father of the Armed'."[33] According to Lawrence, "Nûri Shaalan, the great Emir of the Rwala, who after the Shaqîf[34] and Ibn Saud[35] and Ibn Rashîd[36] was the fourth figure among the precarious princes of the desert."[37]

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31 Bâdîhân: M has numbers of Gaudi, Arabia M.

32 On the wells of ar-Rwala consult Musil, *Manners and Customs* etc.; Doughty, *Travels in Arabia Deserta*, vol. 1, pp. 194, 271, 276, 278, 288, 340; vol. 2, pp. 37, 92, 134, 201, 205, 330; *Les tribus nomades et semi-nomades*, etc., pp. 19-20; Musil, *Arabia Deserta*, pp. 14-16; Miller, *En Syrie avec les Bédouins*, p. 113; *The Military Handbook*, etc., p. 39; Guyot-Bolsée, *Die Beduinen*, vol. 1, pp. 82-130.

34 Kal'at az-Zerkâ, close to the spring of that name (Tower-Jordan).

35 Burckhardt, *Notes on the Bedouins and Wahabys*, vol. 1, pp. 3-4.

36 Hussein Shaw 'Ali (1856-1931): last king of the Hagâz (1916-1924) and founder of the modern Arab Hâshimite dynasty; Grand Sharîf of Mecca (1908-1916) as a result of the Young Turk movement. In the World War he first sided with the Turks; later, on advice of his son Faisal and of Colonel T. E. Lawrence, he joined the Allied cause.

37 'Abd-al'Azîz Ibn'Abd-ar-Rahmân al-Faisal Ibn-Sa'ûd (b. 1887): King of Saudi Arabia (from 1932); born Riyadh, son of 'Abd-ar-Rahmân, Wahabi sultan of Nagd. In World War I he sided with the British against the Turks; invaded and conquered (1925-1927) the Hagâz, leading abdication of King Hussein and his son 'Ali; proclaimed himself King of Hagâz (1926); changed his title from Sultan of Nagd to King of the Hagâz and Nagd; by decree (1932) he proclaimed the official name of Hagâz and Nagd as Kingdom of Saudi

29: Glubb--1 G-3 (ca.1935) 1943 MJ1 Saudi Arabia
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Sulubba

THE SULUBBA AND OTHER IGNOBLE TRIBES OF SOUTHWESTERN ASIA

by

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114 * Political Officer in Trans-Jordan. These notes were received at Field Museum of Natural History, Chicago, during 1935--H.F.

SULUBBA

141 The origin of these people remains obscure. 144 None of the Arab historians of the early Islamic conquests appear to mention them, which seems to disprove the theory that they are remnants of an old conquered race. The hypothesis suggesting descent from the Crusaders seems to be a modern European fantasia based solely on the resemblance between their tribal name and the Arabic word for a cross. 6

101 Musil (1), in his "Arabia Deserta," states

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1. Alois Musil, Arabia Deserta, p. 233.

29: Glubb--2 G-S (ca.1935) 1943 MJ1 Saudi Arabia
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that the Sulubba believe that they originated from the Hasa Province, on the Persian Gulf, but I have not heard this story. The few Sulubba I have asked usually replied that they came from an old people who were not Moslems. I imagine, however, that this was merely conjectural; I would not attribute these answers to ancient tradition. Two Sulubba once surprised me by saying that they were descended from Crusaders! But on pressing them for the origin of their statement, they admitted that they had been told so by a French officer in Syria!

The Sulubba are to be found in an area extending roughly from Damascus to Mosul in the north, down to Jauf, east of the Nefud, Hail, Persian Gulf, the Euphrates, the Tigris above Baghdad, and Mosul.

They are scarcely ever found in Trans-Jordan west of the Wadi Sirhan; I believe that they do not exist in the Hejaz or in the western half of Arabia. This distribution might reinforce the legend of their origin from Hasa Province on the Persian Gulf, from which they might well have emigrated north to the more fertile lands in Syria or Iraq, but would have been unlikely to have emigrated to the Hejaz, which is less fertile than the Hasa itself.

The Sulubba have long been regarded by the Beduins as a subject race. Many of them work as tinkers for the Beduin tribes and perform other menial duties. They have never taken part in the wars and feuds, which have occupied the greater part of the Beduins' lives for centuries. A Sulubbi, like a woman, was a creature with whom it was too inferior to fight. The Sulubba maintained a strict neutrality in raids, and, for fear of being beaten, told all raiders what they knew of the nature of the country and the movements of their enemies.